39

DESIDERIUS.

OR,

A Desireable Man

Describ'd;

In the *Characters* of One Worthy to be,

A

Man Greatly Beloved.

AND

An EXAMPLE of One, who *Lived* very much *Desired*, and has *Dyed* as much *Lamented*;

Given in some **Commemoration** of the very Valuable and Memorable

Mr. *James Keith*,

Late Minister of the GOSPEL in BRIDGWATER;
Who Expired, on 23.d. V. m. 1719. In the Seventy Sixth Year of his Age.

By **Cotton Mather**, D.D. & F. R. S.

Heb. XIII. 7. *Remember them*—

BOSTON: Printed by S. Kneeland, 1719.

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DESIDERIUS.

A MAN to be Greatly Beloved.

BOSTON, 26. d. V. m. 1719.

DAN. X. 19.

O Man Greatly Beloved.

THE Man to whom this comfortable *Message* was brought was a very *Extraordinary Man*. One of so *Angelical* a Character, that we may venture to call him, An *Angel* of a Man. A Man of such *Wisdom*, that his Fame for it was flown thro' the World, and, *Wiser than Daniel*, was a Proverb among the Nations, while he must

be much leſs than Forty Years of Age. But a Man of ſuch *Goodneſs*, that *Heaven* was more open to Him, than to any Man upon the Face of the Earth; Such *Goodneſs* that the GOD of *Heaven* appear'd more to him, and more for him, than any Man upon the Face of the *Earth*; Such *Goodneſs*, that the *Angels* of *Heaven*, with Pleaſure made a Companion of him. It was a Meſſage from Heaven, which aſſur'd this Man, That he was *Greatly Beloved*. It was to *Heaven*, it was in *Heaven*, that He was *Greatly Beloved*. And it was an *Angel* from *Heaven* that was the *Meſſenger*.

About Four Years before this, When our *Daniel* was engaged in Supplications that prepared him for it, an *Angel* made a Deſcent unto him, from the Cæleſtial Regions, and foretold unto Him the Time when the MESSIAH ſo much and ſo long look'd for, ſhould come into the World. The ſame *Angel*, even *Gabriel*, who brought unto the *Mother* of the *Meſſiah*, the Tidings of her immediate Impregnation, and His immediate Incarnation; the very ſame now brought unto the Prophet more than Five Hundred Years before, a Marvellous Advice, about the *Coming* of the *Meſſiah*. And in that interview our Prophet had

the

the Appellation of a *Man Greatly Beloved*, put upon him. He has now another interview with the Cælestial World; and the Appellation is more than once repeated in it. The Appellation seems to insinuate some *Reason* of, or at least some *Inference* from, the *Familiarity* whereto Heaven so graciously admitted him. He must be a *Man Greatly Beloved*, whom Heaven treated with a *Familiarity*, so Unusual, so Distinguishing.

What we render, *A Man Greatly Beloved*, is in the Original, *A Man of Desires*; that is to say, *A very Desireable Man*. In the Prophecies of *Ezekiel*, those who in the Hebrew are called, *Young Men of Desire*, are in our Translation, *Desireable Young Men*. Such a Translation I will now ask to be as well allowed, in what is before us; And my DOCTRINE shall be,

There are some very DESIREABLE MEN, *to be sometimes found among the People of* GOD; Men indeed worthy to be *Greatly Beloved* for the *Desireable Qualities*, which are Conspicuous in them.

Some think, That the Prophetic Spirit might have some Eye to our *Daniel* in that Prophecy; Isai. XLIII. 12. *I will make a Man*

more precious than fine Gold; even a Man, than the Golden Wedge of Ophir. Whether he were intended there, or no, there shall be from him now occasion taken, to give you a pourtraiture of *a Man more precious than fine Gold, even a Man than the Golden Wedge of Ophir.* A DESIREABLE MAN shall be Described unto you.

I. The Man, Every Man, in whom true PIETY Operates, is most certainly on many Accounts, a *Desireable Man.* All Good Men are upon many Accounts *Desireable*, and worthy to be *Greatly Beloved.* Indeed, An Unregenerate Man is an *Undesireable Wretch. Original Sin*, like a *Leprosy* overrunning of him, has rendred him, how loathsome, how horrid, how shocking a *Spectacle!* Yea, He is *Dead in Sins*; His Best Works are *Dead Works.* Will such a *Carcase* be Regardable? The Oracles of Truth declare the Ungodly Man, to be *Little Worth.* Our BIBLE has compared him to *Chaff*; to *Dross*; to a Wither'd & Rotten *Fig*; yea, it has called him a *Serpent*, and Enrolled him in a *Generation of Vipers.* Can they be *Desireable*, who are, *The Abhorred of the Lord?* They be *Desireable*, who must be, *An Abomination to the Righteous?* A Nation of Ungodly People, are so stiyled;

O Children of PIETY; Where you see People Strangers to PIETY, Let your *Good-will*, work, yea, flame towards them; own and prize every point of *Ingenuity* discernable in them. Yet let the Apprehension of their continuing in *Enmity* unto GOD, and in *Rebellion* against your Beloved SAVIOUR, pall your *Delight* in them. And your *Esteem* of them, let it be but what you have of pityable *Ideots*, and of them who with *Madness in their Heart*, are *going to the Dead*.

But then; PIETY, This is that which renders all the Children of GOD, on many Accounts *Desireable*. Thus we read, Psal. XVI. 2. *The Gracious Ones are the Glorious Ones in the Earth*. And, Prov. XX. 26. *The Righteous is more Excellent than his Neighbour*. The *New-Born* are those *First-Born*, whom GOD prefers above the rest of the Children of Men; There is an *Excellency of Dignity*, which belongs unto them. Yea, There are some Accounts, wherein all the Godly are *Equally Favoured* of GOD; *Equally Beloved*. They are all *Equally*, the *Chosen* of GOD; tho' some of them are, *The Poor of this World*. They are all *Equally* the *Redeemed* of a LORD, who is concerned for *All them that Believe on Him*.

Their

They are all *Equally Adopted* of GOD, and *as many as Believe*, have *Power to be called, His Children.* In *Justification*, the *Righteousness of* GOD is *Equally* upon *all them that Believe.* They all have a *Like Precious Faith:* And a Title to the Promises of the Covenant, is a *Common Salvation*, to which they are all *Equally* Entitled.

Finally, Tho' we cannot say they are all *Equally Desireable*, yet this must be said; All Godly People are on many Accounts *Really Desireable.* Have they not all of them, the *Image* of the Glorious GOD upon them? I am sure, This *Image*, is a *Glory*; and it makes them *Desirable*, that be Irradiated with it. Are they not all of them, the *Living Temples* of the Glorious GOD? Such *Living Temples* are *Lovely* Ones. GOD has *Glorified* every such *House of His Glory.* In Short; *Good Men* cannot but be *Desireable*; Their *Goodness* will unavoidably, and perpetually make them so. That Passage; Prov. XIX. 22. *The Desire of a Man is his kindness*; is by some rendred so, *The (only) Desireable Thing in a Man is his Goodness.* A Good Man, will be loth to *Do Evil* to, or, to *Speak Evil* of, another Man; and he will not only *Wish Well*, but He will also *Do Good* unto

all about him. He is *Full of Goodneſs.* And if he ſhould happen to be of an *Ill Temper*, the *Grace* of GOD in him overcomes and mortifies this *Ill Temper*; 'Tis a *Burden* to him; and he takes a *Revenge* upon it, by multiplying Acts of *Goodneſs*, that ſhall Repair the *Errors* into which Baſe Paſſions have betray'd him.

I know we have a ſort of *Good People*, that have no *Goodneſs* in them. We flatter them, that they are to *Live with us* in Heaven, tho' none cou'd *Live near* them on Earth. I can be none of their *Flatterers:* I have nothing to ſay of them; only *Goodneſs* will ſay, of theſe *Undeſireable* Ones, *I know them not.* And I am therefore afraid, The *Good One* will ſay ſo too.

II. But there are ſome Operations of PIETY, which will render a Man more Peculiarly, more Eminently, more Tranſcendently a *Deſireable* Man. There are *Good Men*, who upon more than Ordinary Accounts, are more *Deſireable* than other Men; more worthy to be *Greatly Beloved.*

If the Enquiry be, To whom it is, that Extraordinary PIETY, will render Good Men Extraordinarily *Deſireable?* The Anſwer will be, Firſt; Be ſure, not unto an *Impious World.* We read, Prov. XXIX. 27.

27. *He that is upright in the way, is an Abomination to the Wicked.* The more *Desireable* any Man is, the more he shall be maligned by the *Children of the wicked One*; and the more *Good* any Man shall do, the more shall he be *Evil spoken* of. Was there ever any One so *Desireable*, as Our Admirable SAVIOUR? And yet of Him, we find it said, *This is He whom Man despiseth, He whom the Nation abhorreth.* His *Followers* must in this thing Follow Him, and be His *Fellow-Sufferers*. 'Tis most certain, The more of a CHRIST there is in any Man, the more He shall be *Despised*, and the more *Abhorred*, by such as are Governed by the *Spirit working in the Children of Disobedience*. 'Tis what our SAVIOUR has warned us of; Joh. XV. 18, 19. *If the World hate you, ye know, that it hated me, before it hated you. Because ye are not of the World, therefore the World hateth you.* Yea, *To which of the Saints wilt thou turn*, and not find this verified by Experiment? I am sure, not *Elias*, not *Jeremiah*, nor *Paul*; No, nor any one in the vast *Army of Martyrs*, who have been the *Followers of the Lamb*. As long as the *whole World lies in the wicked One*; and the *Satanick Energy* upon the Minds of

People

People through the World is what it is, it must be expected, That the Best of Men, shall be the worst look'd upon. The Fairest and the Brightest of Men, shall appear crooked and ugly in the *Eyes* of a *Deceived World*. *Foolish* ones, we know, *who has Bewitched you!* Tho' the *Desireable* Men, often have a Testimony in the *Conscience* of them, who *vex* them with their *ungodly Deeds*, and an *Herod* will own that a *John* is an *Holy* and a *Righteous* Man, yet it will still be so, that the Men *of whom the World is not worthy*, shall be counted scarce *worthy to Live in the World*. The Men by whose *Blessing* the *City is Exalted*, shall be treated as the *Off-scouring of the City*. The Men who most of all deserve to be *Greatly Beloved*, shall be most of all *greatly Envied*, and *greatly Reproached*, and *greatly Vilified*. Our All-Wise GOD, has most wisely ordered it, for the Good of the *Desireable* Ones, that it shall be so.

But then, Unto the Glorious GOD Himself, these Valuable Men, are forever *Desireable*. The Glorious GOD sets a Value on them, and says to each one of them, as in Isai. XLIII. 4. *Thou art Precious in my sight; Thou art Honourable; I*

on *have*

have Loved thee. GOD the *Father* Values them, and says, *These are my Jewels!* GOD the *Son* Values them, and says, *These are the Travail of my Soul!* GOD the *Spirit* Values them, and says, *In these will I dwell, for I have desired it.* These *Desireable* Ones have the Ear of GOD, more than others. The Ear of GOD is open to the *Desires* of these His *Favourites.* The *Prayers* of these *Desireable* Ones, do *Avail much* with GOD. A *Daniel*, One *Greatly Beloved*, can do so much with GOD by his Prayers, that the Glorious One Himself, makes His whole People sensible of it. The *Angels* of GOD are aware of this. The Men thus *Greatly Beloved* of GOD, are therefore so, of His *Angels* too. With what Alacrity, do they become the *Ministers of* GOD, ready to *Minister* for these *Heirs of Salvation?* They *Walk with* GOD, and with His *Angels.* In the Hands of those Heavenly *Nurses!* The *Angelical Ministry* concerned for these *Desireable* Ones, does those *Good Offices* for them, which proclaim them to be *Greatly Beloved.* And then the People of GOD see that by which the Men thus *Greatly Beloved* are *greatly Endeared* unto them. If the *Desireable* Men, appear unto others

no other than *Despicable* Men, yet by these they are *had in Honour*. The *Children of Wisdom* will *Justify* them; The Reasonable and Illuminated Part of Mankind, the truest and only Judges of Merit, will *magnify* them: GOD will give a *Good Name* unto them; That is, with Good Men they shall be well thought of. They shall be not only like *Mordecai*, *Accepted with the multitude of their Brethren*, but also their Brethren shall say of them as of *David*, *Thou art worth Ten Thousand of us.*

'Tis among these, O Thou Man of uncommon PIETY, that thou shalt be a *Man Greatly Beloved.*

But the CASE that now arrives to our Consideration, is;

What Methods, what Efforts of PIETY *are they, that will discover the very Desireable Men among the People of* GOD?

Now there shall be set before you some Things, which you will *certainly* pronounce *Desireable*; Things that will render them so, in whom they are to be met withal.

I. Have you not read of such a Thing as that? Prov. XVII. 27. *A Man of Understanding is one of an Excellent Spirit.* Surely, Such an One will be a *Desireable* Man. A Man of *an Excellent Spirit* will be a *De-*

ſireable Man. Well, But what is an *Excellent Spirit?* Be ſure, it implies in it, ſomething of *Singularity*: Degrees of PIETY which are not *commonly* met with-al. A Man of an *Excellent Spirit*, is One who is not carried away with the *Epidemical* Follies and Vices of the Time and Place, wherein his Lot is fallen; One who does not *follow a multitude in the doing of Evil.* His GOD ſays of him, as Numb. XIV. 24. *My ſervant had another ſpirit with him, and has followed me fully.* But then a Man of an *Excellent Spirit*, is One, who not only *differs* from the Generality, who are People of an *Evil Spirit*, but alſo *Excels*, very many of thoſe that have a *Better Spirit* in them. He *ſeeks to Excel*; and he *gains* what he *ſeeks*. He is One of the *Higheſt Form* in the School of CHRIST: One of Rare Attainments, One of Rich Ornaments. Our SAVIOUR ſaid unto His Diſciples; Math. V. 47. *What do you more than others*: Here is One who *does more than others*; Yea, more than many *others*, who yet are in the way of *well-doing.* It may be ſaid, *Many have done Vertuouſly, but Thou Excelleſt them all.* He is not only a *Believer*; but he gets very far towards the Claſs of *Abraham*, One

Strong in Faith. He is not only a *Penitent*; but he gets very far towards the Clafs of *Peter*, One that *weeps Bitterly* for His Miſcarriages. He is not only a *Lover* of GOD, but he gets very far towards the Clafs of *David*, the *Beloved* of GOD, in his *Loving* of GOD, and of His *Word*, and of His *Houſe*. He is not only a *Lover* of his *Neighbour*; but he gets very far towards the Clafs of *John*; and looks on it as a ſort of *Murther*, to harbour in his Heart, the leaſt ill Frame towards his Brother. Shall not ſuch an One be, *A Man Greatly Beloved?* He is not only a *Labourer* for the Kingdom of our SAVIOUR; but in his Activities, he gets very far towards the Clafs of *Paul*, and he *Labours more abundantly* than the moſt that are about him. He is a Man that has the *Spirit of Holineſs*, at an uncommon rate poſſeſſing of him: At an uncommon rate, Thinking on GOD, Acting for GOD, Realizing the Eye of GOD upon him. At the ſame time, in doing of Good unto all about him; he makes nothing to *Render Good for Evil*, to *Overcome Evil with Good*, at an uncommon rate of doing ſo. Surely, it may be ſaid, *An Excellent Spirit is found in him.* Yea, And whereas what we read,

An Excellent Spirit, may be read, *A Cool Spirit*: If this *Man of Understanding* meet with *Afflictions* from the Hand of GOD, or with *Injuries* from the Hand of Man, his *Cool Spirit*, his Patience, his Meekness, the Calm of *Spirit*, his Guard against an over-heated *Spirit*, which he maintains under such Things; This is more than what is commonly met withal. This *Extraordinary Spirit*, Oh! How *Desireable* must be the Man that has it shining in him! *O Man Greatly Beloved; Arise and shine*, for the *Glory of the Lord* is to be seen upon thee.

II. Certainly, A *Man of GOD*, is a *Desireable Man.* We read of one, 1 Sam. IX. 6. He was *a Man of God, and an Honourable Man.* If one be a *Man of* GOD, it may be said, *He is a Desireable Man.* And now, that by which a Man will be rendred, *A Man of* GOD, is a perpetual *Consecration* to the Service of GOD. An *Enoch* is a *Man of* GOD; and One so *Greatly Beloved*, that it will not be long, before GOD *will take Him.* Now *Enoch*, is as much as to say, *A Dedicated Man*; One who brings himself, and his All, under a *Dedication* to GOD. A *Man of* GOD, is One who makes a Surrender of himself unto

the

the Glorious GOD, and Wishes & Studies that whatever he doth, and whatever he hath, may be to Glorify Him. To the Great GOD, he says, That; Psal. CXIX. 94. *Lord, I am Thine.* In his *Actions*, his continual Aim is, at the *Service* of GOD. What is his *End* in his *Devotions*? When he is going about them, he says, *I do this, because the Glorious GOD would have me in such a Service, to Acknowledge Him.* Yea, what is his *End* in all his Daily Motions? If he *Eat* or *Drink*, it is, *To the Glory of GOD.* He can say, *I do this, that so I may be strengthned for the Service of GOD.* It is to be *Refreshed* in that Service, that he *Sleeps*, or takes any Diversion. In his *Enjoyments*, his continual Aim still is at the *Service* of GOD; This the *End*, of all his Good Things: of all that he *is*, of all that he *has*. Whatever his *Talents* are, he says, *By these Let the Service of GOD be carried on.* And he is full of Contrivances, full of Projections, *What he may do for the Service of GOD*, in all of his Capacities. This is a *Man of GOD*; But how *Desireable a Man*! One to whom all Heaven says, *O Man Greatly Beloved*!

III. One would think, A *Serviceable* Man should be a *Desireable* Man. A Man

of much *Use*, is a Man of some Worth, and should be accordingly accounted of. Such a Man is he, that is called, Rom. V. 7. *A Good Man*, and One Superiour to him that is meerly, *A Just Man*. Let a Man have his Heart mightily set upon the *doing of Good*, Every *Relation* which he has a Station in, Let him often think, *What Good shall I do in it?* Every *Society* which he is a Member of, Let him often think, *What Good shall I do to it?* Whatever *Company* he comes into, Let him usually think, *What Good may I do before I leave it?* Let him still be inquisitive, *What Opportunities to do Good, and furnished withal!* Especially, If he be a Possessor of any *Riches*, Let him *Devise Liberal Things*, and go by that Rule, *To Do Good & Communicate forget not; for with such Sacrifices, GOD is well pleased.* If he meet with Discouragements, and be Rewarded with monstrous Ingratitude, from such as he seeks to *Do Good* unto, yet let him not be discouraged. Let him keep to that Conduct; Gal. VI. 9, 10. *Let us not be weary of well-doing; but as we have Opportunity, Let us do Good unto all Men.* Will not such a Man be a *Desireable* Man; *Live Desired*, and anon *Dye Lamented?* There was a

Famous

Famous *Physician*, who took a singular pleasure in the *Doing of Good*: And he was called, *The Beloved Physician*. To a Perpetual *Doer of Good*, they must be very Bad indeed, who do not concur to the Acclamation, *O Man Greatly Beloved.*

IV. That which always makes an *Amiable* Man, will make a *Desireable* Man; And *Humility* will do it; *Humility, Humility, Humility*, which among the Ancients went for the First, and the Second, and the Third Glory of a Christian. Of *Humility* we are told, 1 Pet. III. 4. *It is in the sight of God, of Great Price.* The Person adorned with it, is therefore *One of Great Price.* The *Humble* Christian must be so far a *Precious* Christian. A Man must be *Greatly Abhorred* of himself, or else he will not be *Greatly Beloved* of Heaven. A Proud Man, One Conceited of his own *Perfections*, One Admiring of his own *Performances*, One *Ambitious* to be Set, or to be Thought, above what he deserves; A *Vain-Glorious* Creature; If there should be any things *Desireable* in him, this *Dead Fly* will spoil the *Ointment*. We read, Prov. VI. 17. *A Proud Look*, is one of the Things, which *the Lord hates*, and which are an *Abomination* to him.

Let

Let a Man be *Lowly-Minded*. Whatever Luſtre there may be upon him, Let it, like the *Shining Face* of *Moſes*, be unknown unto him. Let him keep continually *Loathing* and *Judging* of himſelf before the Lord. Let him have a deep ſenſe of his own *Deficiences*. If a Thought of any thing that may appear *Conſiderable* in him, do at any time ariſe in his mind, Let him immediately retund it with ſome Thought that ſhall carry a *Self-Abaſement* with it. If other People Expreſs a mean Opinion of him, Let him not be diſturbed at it. Let the *Preference* of others before him, give no Diſturbance unto him. There are Pretenders to *Humility*, who will call themſelves, *The worſt of Men*; and ſpeak of themſelves as unworthy of the leaſt Regards in the World; But if other People ſhould ſpeak one *Diminutive Word* of them, what a Rage do they fall into! 'Tis Unpardonable! The Crime ſhall never be Forgiven, ſhall never be Forgotten. Perhaps, If they can, they'l proſecute it, unto the Extremity, and not eaſily receive a Satisfaction. Ah! *Children of Pride!* What *Hypocriſy*, is all your pretended *Humility!* No; Let a Man be *Humble*; and be Truly ſo, Heartily ſo,

Sincerely

Sincerely ſo. Let him not fall into Fitts of *Impatience*, when other People go to leſſen him. And after all, If, as 'tis uſual, the Charge of *Pride* be laid upon him, Let him alſo bear this very patiently; and hear himſelf called, *A Proud Man*, without being offended at it. What a *Deſireable* Man is he whom you ſee thus Lying in the *Duſt? Awake, and ſing, O ye who thus dwell in the Duſt!* Be Comforted, O *Men Greatly Beloved.*

V. A CHRIST, a CHRIST, Converſed withal; If any thing will make a *Deſireable Man*; 'Tis This will do it. The Glorious CHRIST, who may be called, Hag. II. 7. *The Deſire of all Nations*; Converſe much with Him, O Man, if thou wouldſt be a *Deſireable Man.*

Firſt, It is requiſite that a Man Repair to, and Rely on, a Glorious CHRIST alone, for all that ſhall make him *Deſireable*, yea, for all that is *Deſireable*. No Man can ever come to be *Greatly Beloved*, but One that ſhall be, Eph. I. 6. *Accepted in the Beloved*: Apprehenſive, that the *Sacrifice* of our SAVIOUR, is our only Plea for our Atonement, and that the *Righteouſneſs* of our SAVIOUR is our only Plea for our Bleſſedneſs, Let a Man make

his

his daily Flights unto it. Except a Man do this, instead of being *Desireable*, GOD will call him, *Abominable*.

But then Let a Man go on to a continual *Imitation* of our SAVIOUR. We find it said, 1 Pet. III. 13. *Who will harm you, if you be Followers of the Good One?* Verily you will compel Men to confess, That you are desireable Ones, if you be *Followers of that Good One*. Let a Man often ponder, *What was the Mind of my* SAVIOUR? Often ponder, and always propose, how to imitate that *Good One*, who was *Holy, Harmless* and *Undefiled*, and *who always did the Things that pleased the Father*; That *Good One*, who *went about still doing of Good*, and made every One the better for Him; That *Good One* who had Compassion on the *miserable*, and never denied any that cried unto Him to Succour them; That *Good One* who instead of pursuing any *Revenge* on His Adversaries, poured out His *Petitions* to His Father for them; That *Good One*, who thought nothing too *Good*, no, not his very *Life*, to be spent, for the People of God. Let him write after so Glorious a Pattern. Will not he be a *Desireable Man*, that shall do so? But that he may be yet more of This,

Let

Let a Man have the *Thoughts* of a Glorious CHRIST, always forming in his Mind, always filling of it: Able to say, Psal. CXXXIX. 17. *How precious are thy thoughts unto me, O God! How Great is the sum of them!* On all occasions let him call in a CHRIST, with *Impressive Thoughts* on Him: Fly to a CHRIST with *Affecting Thoughts* on Him: Not be pleased or easy, if a Christ has been many Hours out of his mind. In this way let a Man still find that in a CHRIST, which will make up to him the want of every thing else, and *Supply all his need, from Riches in Glory.* Let his Motto be that; Col. III. 11. *Christ is all.* And in the withdraw of every Thing else, Let him say of a CHRIST; *This is the Comforter that shall relieve my Soul.* If his Friends are gone, Let this comfort him; *I have a Christ that will never leave me nor forsake me.* If *Poverty* trouble him, or threaten him, Let this Comfort him, *I have a Christ in whom I have Unsearchable Riches.* If *Distempers* oppress him, let that Comfort him, *I have a Christ who is the Lord my Healer.* If *Reproaches* blacken him, Let this Comfort him, *I have a Christ who has my Name in his Book of Life before Him.*

When

When the King of Terrors would affright him, Let this Comfort him, *I am going to be with a Christ, where to be is by far the Best of all.* My Friend, A CHRIST, so with thee, so in thee; How *Desireable* will He render thee! O Man *Greatly Beloved!* Thou hast not only the *Hope of Glory*, but a peerless *Glory*, yea, The *Spirit of God and of Glory*, is already resting on thee.

VI. Angelical Men, What can they be, but very *Desireable Men*? The *Pastors* of the *Asian* Churches, were called the *Angels* of the Churches. Why should not all the *Members* of our Churches, *Desire* to be like *Angels* in them? *Daniel*, the *Man Greatly Beloved*, had this Remark'd of him; Dan. V. 11. *The Spirit of the Holy Gods was found in him.* One *Like* to the *Angels* of God becomes One *Dear* to the *Angels*, and to their God. Of a *Stephen* we read, *His Face was like that of an Angel.* Of a *David* we read, *He was wise like an Angel.* But I am to *shew unto you a more Excellent Thing.* Let a Man Resemble the *Holy Angels*, as far as this Mortal Carnal Feeble State of Corruption will allow, in an Universal *Obedience* to GOD, and in *doing the will of God on Earth, as it is done in Heaven.* I am sure, This is *Desire-*

able.

able. Our SAVIOUR has taught us to *Deſire* it. The *Apoſtacy* of Mankind, [*How art thou fallen from Heaven O Son of the Morning?*] It was brought on by an Inclination to be like *Elohim*, in things not allowed of. But, behold the *Recovery*; This is one of the means to be purſued in it; Let us be like *Elohim*, in the Things wherein we are to come into a Conſort with them. The *Sacred Scriptures*, written with the *Pens of Men and Angels*, of *Men* poſſeſſed by *Angels*, have informed us of the *Holy Angels*, many Things which are to be *Exemplary* to, and *Emulated* by the poor Children of Men, that are *made Lower than They*. Oh! Shall we *Soar up* towards a Reſemblance of thoſe *Holy Ones*, and *Mount up as with the Wings of Eagles!*

Don't we read concerning the *Angels*, Math. XVIII. 10. *They always Behold the Face of God?* Accordingly, O Son of Man, Have thou the Glorious GOD always in thine Eye; Let the *Intentions* of thy Soul be for God continually; See God in all His Works of *Creation* and *Providence*; Behave thyſelf every where, as Remembring that God looks upon thee. 'Tis *Angelical* to do ſo. Don't we read concerning the *Angels*? 1 Pet. I. 12. The Myſ-

teries of CHRIST are *Things which the Angels desire to look into.* Accordingly, O Son of Man, Study the *Great Myſteries of Godlineſs*, with the ſtrongeſt Application. *Acquaint thy ſelf* with a CHRIST, and be ſatisfied. Be Inquiſitive to *know nothing* ſo much as a CHRIST. *Count* all things but *Loſs*, for the *Excellency of the Knowledge* of a CHRIST: Find *Life Eternal* in it. Feeding on Evangelical *Myſteries*, truly Man *Eats the Food of Angels.* Don't we read concerning the *Angels*? Pſal. CIII. 20, 21. They *Do the Commandments of God, Hearkening to the Voice of his Word; His Miniſters doing his Pleaſure.* Accordingly, O Son of Man; make it the Buſineſs of thy Life to do the Things *Commanded of God*; Go Livelily thro' the Buſineſs of both thy Callings upon this Motive, *'Tis Commanded of God.* When thou art Senſible of any *Duty*, which the *Voice* of GOD in His *Word* calls thee to, Let the Calls be Immediately Complied withal. Be on the *Wing* to diſpatch the Work, which God calls thee to. Uſe all the Diſpatch that may be. Be *Nimble* in fulfilling the Will of GOD. Be able to ſay, *I make haſte, and I delay not*, in doing the Work which God has aſſign'd unto thee.

thee. Don't we read concerning the *Angels?* Heb. I. 14. *Are they not all Miniſtring Spirits, Sent forth to Miniſter for them who ſhall be Heirs of Salvation?* Accordingly, O Son of Man; Be thou always *Miniſtring* to the *Good* of all that are about thee; Take Delight in Doing of *Good Offices*, as being in thy Element, when ſo Engaged. Be Inquiſitive after *Opportunities* to *Do Good*, and thankful to any that ſhall adviſe thee of them, fly with Rapture to lay hold upon them.

Don't we read Concerning the *Angels*, Luk. XV. 10. *There is Joy in the Preſence of God over One Sinner that Repenteth?* Accordingly, O Son of Man, Being thy ſelf *Converted* unto GOD, now moſt ardently Labour for the *Converſion* of others. Uſe all poſſible pains to *Convert Sinners from the Error of their way, and ſave Souls from Death.* With all poſſible Aſſiduity, keep *Spreading the Nets of Salvation*; and let the coming of *One Soul* unto them, fill thee with more *Joy*, than if the greateſt Riches were heaped upon thee.

This 'tis to be like the *Good Angels*. But Remember, They are *Holy Ones*.

O Son of Man, preſs after *Angelical*

Holineſs. Burn like the *Seraphims*, (thoſe *Burning* Ones) with a Zeal againſt all *Sin*: and with a *Deſire* that there may be *Glory to God in the Higheſt*, and *on Earth Peace thro' Good-will among Men.* Let God become *All in All* unto thee. Let thy *Will* be entirely Swallow'd up in the *Will* of God. Be *Holy in all manner of Converſation.*

How *Deſireable*, How *Deſireable*, to be thus *Angelical*!

VII. Finally, A *Deſireable Man*, being here Styled, *A Man of Deſires*, why may it not be *Actively* taken, for a Man full of ſuch *Deſires*, as the Glorious GOD, *Before whom is all our Deſire, and our Groaning is not hid from Him*, is pleaſed with the Beholding of!

'Tis Time for us now to become ſo; And become the *Men of Deſires*, in Our *Deſires* to become all that is *Deſireable*: All that a *Deſireable* Man is and has, to make him ſo.

Alas, The Higheſt that we generally reach unto, is, to have the *Deſires* of what we ſhould reach unto. *Auſtin* truly obſerved, That the *Life of a Chriſtian is Little other than a courſe of Holy Deſires.* Yea, and it is well if we do Se-

cure

cure that Character, Neh. I. 11. *The Servants of God, who desire to fear His Name.*

And while we *Desire*, that we ourselves may become *Desireable*, we cannot but be *Desirous*, that our GOD would *Add unto* the *Number* of the *Desireable Ones* among us; *The Lord make them a Thousand more, yea, a Thousand times more than they are.*

But then, how much ought we to lay to Heart our unhappiness, when it pleases the Lord of Life to *Take away* from the *Number* of them! Lay to Heart the Departure of those, who are the Reverse of that unhappy Man, of whom we read, *He departed without being desired.*

Alas, The *Angel of the Church of* BRIDGWATER has this Last Week heard that *Voice from Heaven* unto him, *Come up hither!* And he's flown! A *Desireable Man*, if any among us were worthy to be Esteemed so! Yea, you now know, whom I had in my Eye, while I was describing, A *Man Greatly Beloved*: It was HE who Satt, for my Pencil to take the Features from him!

The *Desireable* and very Venerable JAMES KEITH, who Preached his *First*

Sermon in the Place where I am now Standing, more than *Fifty Years* ago, and sweetly Entertained us again a *Few Months* ago, is this Last Week Expired: That *Silver Trumpet* has done Sounding. And it were a Fault in me, if I should not in *this Place* take Notice of a Man who had so much of GOD in Him, and who deserved so much to be *had in Everlasting Remembrance.*

'Tis for the Glory of Our Great REDEEMER, that we take Notice of the Men, who are the *Epistles of* CHRIST unto the World; *Messengers* of Heaven to the *Churches*, that are indeed, *The Glory of CHRIST*: And Observe, How *Desireable Men* He can make, and how *Desireable Men* He is pleased sometimes to bestow upon our Churches.

A *Desireable* KEITH, Let him with never such Low Thoughts of himself, keep himself Retired in as much Obscurity as he can, yet the *Gem*, the *Saur*, in the Hand of our SAVIOUR will Sparkle; he cannot keep himself entirely Concealed.

Not only to *Me*, and those *Few*, that had the Favour of a more peculiar Intimacy with him, was he, *A Man Greatly*

Beloved.

Beloved; But all the Neighbouring Towns were sensible, that *Bridgwater* enjoy'd in their KEITH, an uncommon Blessing; *One of a Thousand.*

A Man, how *Desireable!* For a Singular Sweetness in his *Temper!* All made up of *Benignity*, and *Condescension!* *A Delicium Humani Generis*: And One whose *Wisdom* caused his *Face to Shine*, with a Friendly and Favourable Aspect on such as he Conversed withal! But much more, for his *Excellent Sanctity*; His Fear of GOD; His Trembling, and Cautious, and Exact Walk with GOD; and continual Communion with Him: An Horror and Hatred of Sin; expressed in Zealous Rebukes upon it, without *Respect of Persons*, or suffering his Ballance to be Tilted with any *Partiality.*

A Man, how *Desireable!* For his Indefatigable Pains, in discharging, both Publickly and Privately, the *Work of his Ministry*, even to the Last, and for Seven Years after he had passed thro' a *Jubilee*: His Labours, in the Pulpit, where he did not use his Notes, nor (as indeed the Roman Orator did sometimes) *De Scripto recitare*;

recitare; And in Catechizing, the Younger part of the Flock; and in making his *Pastoral Visits*, wherein his Tongue was a *Tree of Life*, which obliged his People to *Sit under his Shadow with Delight*, and find his *Fruit sweet unto their Taste.*

A Man, how *Destreable!* For his Good Behaviour towards all his *Relatives*: For his *Meekness of Wisdom* under Trials; For his *Meek* Deportment under various Exercises; Having that *Great Consolation of* GOD belonging to him; *I know thy Works, and thy Service, and thy Patience.* His Comely Countenance, which had in it a *Gravity*, mixed with an Affable, Courteous, Engaging Aspect, rarely to be met withal, was an Index of the Mind that wore it. Every one was ready to say, *His Countenance was like the Countenance of an Angel of* GOD; *very Venerable*, and yet very Amiable.

He was the First Pastor of *Bridgwater*; A Church, whereto her SAVIOUR says, *I Remember thee, the Kindness of thy Youth!* 'Twas then a Sect of Pious and Praying People: A Town that stood in a *Land of Unwalled Villages*, when there were At-

mies of Bloody *Indians*, destroying round about them, not very long after their KEITH was come to be, their *Decus ac Tutamen*; a *Glory* and a *Defence* unto them. It was Remarkable, that tho' the Town was often Assaulted by formidable Troops of Salvages, yet in all the sharp Assaults it never lost so much as one of its Inhabitants. They wanted not for Sollicitations to desert their Dwellings; But having a KEITH to animate them, they Resolved, that they would keep their *Stations*; and *Stand still to see the Salvation of* GOD. Once the *Indians* began to Fire the Town; but, they had a KEITH, with his *Faith*, to *Turn to Flight the Armies of the Aliens*. The People with a noble Courage issued forth from their Garrisons, to Fight the Enemy. But GOD at the same time Fought for them, with a Storm of Thunder and Lightning and Rain, whereby a considerable part of their Houses were preserved. O *Man Greatly Beloved!* Of whom it might be said, *Cui Militat Æther!*——

After that Memorable Time, the Town went on, Prospering & Flourishing under the Care of their Faithful Shepherd; until

until anon they *became Two Bands*; Their Pastor did generously Approve and Assist, the Peaceable Swarming of a New-Assembly from him; and on the Day when they First Met in their New Edifice, he Preached unto them, that Savoury Sermon, which was afterwards Published under the Title of, *A Case of Prayer, handled on a Day of Prayer.* A Sermon worthy to be their *Perpetual Monitor.* And, which Two Years before his Death, he Concludes with minding them, *This Exhortation is given you, by your Aged Pastor, who hath served you in the Gospel now full Fifty Four Years, and I hope, by the Grace of GOD in some measure of Sincerity, tho' attended with much Weakness, great Infirmities, and manifold Temptations.* To see such *Fruit* brought forth, in such an *Old Age*: How unusual! How marvellous! But, How *Desireable!*

Being Born in *Scotland*, he had his Education at *Aberdeen*, and after a Good Proficiency in Learning there, he came over a Young Man into this Country: But so entertained among us, that when he lay a Dying, 'He made a Thankful 'Acknowledgment of the great Kindness

'which

'which he ſaid, he had received from 'the Good People of *New-England*. He 'ſaid, It was one of the Glories of *New-England*, that they had ſhewed ſo much 'Reſpect unto Miniſters Educated in '*Scotland*. But then, reflecting on ſome 'Late Occurrences, he added, That for 'the future, it was adviſeable for us, to 'make a more due Enquiry into the Principles of Strangers that come among 'us; leaſt inſtead of moderate *Presbyterians*, which the Churches Honour and 'Embrace without any Diſagreement or 'Difficulty, they ſhould commit themſelves into the hands of Raſh *Incendiaries*.

And then, as a Dying Man, he bore his Teſtimony, for ASSOCIATIONS, (or Stated Meetings) of Miniſters, to adviſe for the better Execution of our *Platform*, and Preſervation of Religion, and that *Vital Piety*, which is the Life of our Churches.

While he lay Sick, He kept looking into the Glorious World, which from his Youth he had not been a Stranger to, and *Rejoycing in the Hope of the Glory there.* The

The *Everlaſting Love* of God, was with great *Joy* brought home unto him. Upon the leaſt ſeeming Abatement of his Malady, he bewailed the proſpect of his *Return* into a Sinful and an Evil World. He kept longing for his *Diſmiſſion* to a better; and his laſt words were, *Come, Lord Jeſus, come Quickly! Why tarry the Wheels of thy Chariot?* After this manner, On *Wedneſday* the Twenty Third of this Month, he left us,; under Obligations to give this Teſtimony of him, *He was One who did Good in Iſrael.*

FINIS.

2 JY 61